1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
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which was to be the top of the canoe was cut flat. The log was chipped away to a width of about 10 inches in the middle, tapering to about 2 inches at each end, resting on its flattened sides during this operation.

October 30. More trimming was done on the outside; the canoe was then turned over and the inside cut out roughly for the greater part of its length. So far, one man worked on it alone.

October 31. The canoe-builder's father, an old man of great skill, came to help him. The canoe was turned over again, the bark which remained was cleaned off, and the keel and both ends trimmed with some care. The knob at each end was roughly shaped.

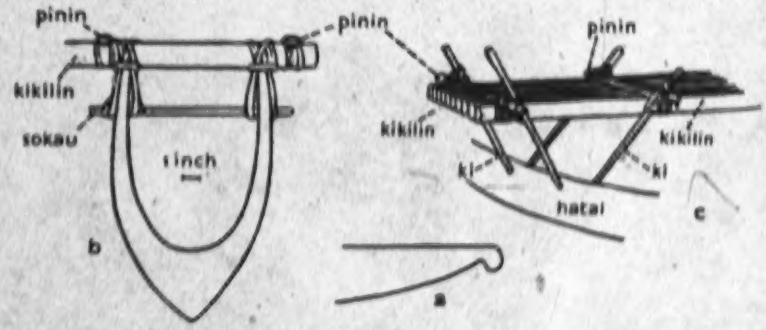

FIG. 17. (*a*) 'Nose' of dug-out canoe. (*b*) Vertical section of dug-out canoe. (*c*) Stick attachment of outrigger float.

This has the shape of a blunt hook (Fig. 17*a*), and is intended to provide a grip for the hand when the canoe is lifted. The inside was hollowed out very considerably (Pl. 48*a*).

November 1. The keel and both ends were finished, the adze being used for this purpose. More work was done on the outside, this with an axe. The inside was further shaped, using the tool called *geru*, which can be turned round.

November 2. More trimming carried on, both inside and out. The canoe now had one side shaped, the keel finished, and the bottom part of the inside trimmed. Crossed sticks were fixed inside, to prevent warping.

November 3. Nothing done, it being Sunday.

November 4. Outside trimmed further, with the canoe turned on its side. The adze with the straight edge was used, with short, rather quick strokes, held near the far end of the handle with both

1: Blackwood E-5 (1929-1930)

765 The period of seclusion for the women is
go to the taro garden, go fishing, and take
The belts are still worn. If it rains they ar
up: it would be a very bad thing for the ra
them.

765 When it is time to remove the belts a big
called *wakuruts mɔ*. The time is fixed by t
574 *tsunaun*, and depends very largely upon
527 available. People come from all the villages
distance, all the people who came to wail
wish they may bring pig and taro to help the
who go some distance to meet the visitors
The feast lasts for one day only. The next
off, a big basket (*bōna*, the kind used by th
shell-fish) is filled with them. All the peop
belts at the same time. The belts are washe
into the basket. Leaves of a variegated plan
to the basket and it is fastened up with tem
piled into the basket and it is thrown away
the practice of interment at sea was given
ground took its place, the basket of belts w

765 Then all the people cut their hair and put
302 and round their eyes. They clean up the
slit-gong. The taboo is finished. The wido
again.[1]

House-burial

766 An instance of the burial of a body in th
under my personal observation at Kurtatc
of Wakos, had died some time before my arr
I could not ascertain, but I think it was pr
His wife, who was very much attached t
should be buried in the house, and this wa
my arrival, the huts of the old village of

[1] It is exceedingly difficult to obtain from these p
estimate of time, but the whole period of mourning
least as much as a year.

[2] At the time of my residence at Petats I was una
sequently inquired whether it was ever done there, a
past babies used sometimes to be buried inside the
any cases of adults being so disposed of.

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DEATH AND THE *UBAR*

moved to join the neighbouring village of Kurtatchi, as explained in Chapter I. Wabo's house was left in its old position; they said it could not be moved because Krapen's body was buried under it, and if the sky-god discovered what they were doing he might be angry. A new house was therefore built for Wabo at Kurtatchi. Krapen's pillow and his property in the house, all the pigs but one and some sago in the mortar, the remaining one was to be cooked when the bones were taken up and buried in the graveyard. They said this would be done at some future time, to be decided by the deceased's mother's brother. But on my returning after a few days' absence at Peara for the purpose of removing my belongings to Kurtatchi, I found that the reburial had taken place in the interval. As I had been with these people for a very short time, it is not unlikely that they took advantage of my absence to carry out this delicate operation unembarrassed by the presence of a stranger, though they were tactful enough to explain to me that it had been decided upon hastily to facilitate the rebuilding of the village in its new position! His pillow was stored carefully away in the house after its removal to Kurtatchi, and still remained there at the time of my departure nine months later. Three other pillows were also awaiting disposal. They had to remain where they were for a long time; finally a great feast was to be held for all of them at once, after which they would be burnt. The last remaining one of Krapen's pigs had been kept for this feast, to be cooked at the fire on which his pillow was burnt.

Further details concerning funerary rites

The information prompted in the following paragraphs was collected at various times from different informants in the course of discussion and conversation. Since the writer can lay no claim to any knowledge of sorcery, and in fact has the old customs have been given up, and that I had no consequent opportunity of witnessing them myself in an actual funeral, must have resulted in the omission of many important details, and also make very difficult any attempt to ascertain what significance was attached by the natives to the different portions of the funerary ritual.

The body, when buried, seems always to have been placed in the extended position. No special orientation seems to have been given to the grave, for in all the graveyards I visited an attempt